Vallalar Ramalinga Swamigal, Vadalur, Tamil Nadu

Ref: Wikipedia

Arutprakasa Vallalar Chidambaram Ramalinga Swamigal

Thiruvarutprakasa Vallalār Chidambaram Ramalingam (5 October 1823 – 30 January 1874), also known as **Vallalār**, **Ramalinga Swamigal** and **Ramalinga Adigal**, was a Tamil saint who preached the philosophy of *Jeevakarunyam.* Some aspects of these encompassed feed the hungry and also seeing the existence of God in all things, living or non-living. He is a renowned thinker of the 19th century who teaches deathlessness. He belongs to a line of Tamil saints who speaks about Siddhi meaning getting merged with the supreme God known as *Arulperumjothi* gnana siddhars" (*gnana* means 'higher wisdom').[1]

Ramalinga ventured to eliminate the caste system in India.[2] To that end, he founded a group known as *Samarasa Suddha Sanmarga Sathiya Sangam*,[3] which spread not only due to his theoretical teachings also due to his practiced lifestyle, which was an inspiration for his followers. According to Suddha Sanmarga, the prime aspects of human life should be love connected with charity and divine practice leading to achievement of pure knowledge.

Ramalinga espoused the veneration of the radiant flame emanating from a lit lamp, not as a deity unto itself, but rather as a symbol representing the enduring omnipotence of the Divine, as opposed to the adoration of statues within a monotheistic framework.[4]

Early life

Ramalingam's[note 1] parents were Ramayya Pillai and Chinnammai of Karuneegar Pillai caste. She was his sixth wife, as all his previous wives had died childless and in quick succession. They were a family in Marudhur, a village in the old South Arcot district, near Chidambaram. Ramalingam was their fifth and youngest child. The older ones were two sons, Sabhapati and Parasu Rāman; and two daughters, Sundarammal and Unnamulai.

Childhood and divine experiences

A modern depiction of Vallalar

When Ramalingam was five months old, his parents brought him to the Chidambaram Natarājar Temple. The infant was joyous while the priest was offering Deepa Aradhana (adoration by a lighted lamp being brought close to the vigrahams); this was perceived by Ramalingam as a deep spiritual experience. In later years, he said of the experience: "No sooner the Light was perceived, happiness prevailed on me", and "The sweet nectar was tasted by me as soon as the **Arul Perum Jothi** (Divine Light of Grace) became visible".[5]

In 1824, his father died. Following this, his mother moved to her mother's residence at Chinna Kāvanam, Ponneri. Ramalingam was a small child when he and his mother relocated to Chennai in 1826, where they lived with his eldest brother Sabhapati and his wife Pāppāthi at 31/14 Veerasamy Pillai Street in the Sevenwells area.[note 2]

After Ramalingam reached five years of age, Sabhapati initiated his formal education. However, uninterested in his education, Ramalingam instead preferred trips to the nearby Kandha Kottam Kandha Swāmi Temple.[note 3] Sabhapati thought that the child needed punishment as a form of discipline, and he told his wife not to give Ramalingam his daily meal. His kind sister-in-law, however, secretly gave him food and persuaded him to study seriously at home. In return, Ramalingam asked for his own room, lighted lamp and mirror. He placed the light in front of the mirror and meditated by concentrating on the light. He miraculously saw a vision of Lord Muruga. Ramalingam said: "The beauty endowed divine faces six, the illustrious shoulders twelve."[7]

At one time, Ramalingam had to replace his elder brother Sabhapati at an Upanyāsam (religious stories) session as *upāsakar*. His great discourse on verses from the *Periya Purānam*, an epic poem by Sekkizhar about the saintly '63 Nāyanārs', was appreciated by the devotees as being given by a very learned scholar. Ramalingam's mental and spiritual growth progressed rapidly. Ramalingam gave thanks to the Divine by saying: "Effulgent flame of grace, that lit in me intelligence, to know untaught."[8] Ramalingam evolved in his spiritual journey from being a devout devotee of Lord Shiva to worshiping the formless.

Ramalingam renounced the world at the young age of thirteen, but he was forced to marry his niece (on his sister's side). Legends say that the bridegroom during his first night after marriage was reading devotional works like the *Thiruvāsagam*. He was not interested in money, and it is said that in later life he reduced or ignored eating and sleeping. But he seemed fit in body,[*citation needed*] which was believed to be due to his supposed "physical transformation".

Teachings

Heaps of grain bags at Sathya Gnana Sabhai, Vadalur, established by Ramalinga

Ramalinga left Chennai in 1858. First, he went to Chidambaram where he had a debate with Kodakanallur Sundara Swāmigal. At the request of one Rāmakrishna Reddiyar,[*who?*] he went to his house at Karunguzhi (near Vadalur) and stayed there for nine years. He was against the caste system because of the adverse impacts it had on society. Towards that end, he

started a guild of devotees called the "Samarasa Vedha Sanmarga Sangam" in 1865. In 1872, it was renamed "Samarasa Suddha Sanmarga Sathya Sangam",[3] meaning "Society for pure truth in universal self-hood". Ramalinga was influenced by Valluvar and was drawn towards the teachings of the *Tirukkural* from a young age. He soon started teaching its message by conducting regular Kural classes to the masses.[9] He vowed to follow the *Kural*'s morals of compassion and non-violence and continued emphasizing non-killing and meatless diet throughout his life by his concept of *Jeeva Karunyam* ('compassion for living beings'[1]).[10]:39–42[11]:96 He said:

When I see men feeding on the coarse and vicious food of meat, it is an ever-recurring grief to me.[12]

In 1867, Ramalinga established a facility named "The Sathya Dharma Salai"[13] in Vadalur for serving free food to the poor. On the inaugural day, he lit the fire of the stone stove, with a declaration that the fire be ever alive and the needy shall be fed forever.[14][1] The facility, still in existence and run by volunteers, continues to serve free food to all people, without any caste distinction.[15] The land for the facility was donated by kind, generous people, and visitors can view the registration documents.[1]

Entrance to the Sathya Gnana Sabha. The sign above it reads, "only those who have renounced meat and murder should enter".

On 25 January 1872, Ramalinga opened the "Sathya Gnana Sabhai" (Hall of True Knowledge) at Vadalur. This secular place is not a temple; there are no offerings, and no blessings are given. It is open to people of all castes except those who eat meat, who are only allowed to worship from the outside. The oil lamp lit by Ramalinga is kept perpetually burning. Ramalinga himself wrote in detail about the *pooja* to be performed in Gnana

Sabhai—visitors below 12 or above 72 years of age alone were expected to enter Gnana Sabhai and do *poojas*.[1][16]

Within the complex are seven cotton fabric screens, representing the seven factors that prevent a soul from realizing its true nature. The entire complex is bound by a chain with 21,600 links, said to represent '21,600 inhalations'[17] by a normal human being. He said the intelligence we possess is *Maya* intelligence, which is not the true and final intelligence. The path of final intelligence is *Jeeva Karunyam*.[1]

Vallalār (Ramalinga) advocated a casteless society, and condemned inequality based on birth. He was opposed to superstitions and rituals.[1] He forbade killing animals, even for the sake of food. He advocated feeding the poor as the highest form of worship.[1] He also forbade idol worship, as he is historically said to have strongly opposed idols of Hindu gods and those made of himself by his followers. His rejection of idol worship was based on his belief in a formless, universal divine presence, rather than devotion to physical representations of God.

Vallalār advocated a spiritual path free from ritualistic practices, superstitions, and reliance on physical idols. His teachings emphasized compassion, love for all beings, and the pursuit of enlightenment, which he felt could not be achieved through the worship of idols or rituals. He encouraged his followers to focus on the formless divine and inner spirituality, rather than external symbols.[1]

One of the main teachings of Ramalinga is "Service to Living Beings is the path of Liberation (Moksha)".[1] He declared that death is not natural, and that life's first priority should be to fight death. He declared religion in itself a darkness.[*citation needed*] He said God is "Arul Perum Jothi" (Divine Light of Grace), the personification of grace or mercy and knowledge, and that the path of compassion and mercy is the only path to God.[1][18] Today, there are spiritual groups spread out all over the world who practice his teachings and follow the path of Arut Perum Jothi.

Literary works

As a musician and poet, Ramalinga composed 5,818 poems teaching universal love and peace, compiled into 'Six Thiru Muraigal', which are all available today as a single book called *Thiruvarutpa*[19] ('holy book of grace'). He composed the **Veeraraghva Panchakam** dedicated to Veeraraghava Perumal located in Tiruvallur.[20]

Other works of his include the *Manumurai Kanda Vāsagam*,[21] which describes the life of Manu Needhi Cholan, and *Jeeva Karunya Ozhukkam*,[22] which emphasizes compassion towards all sentient forms and insists on a plants-only diet.

Songs set to music

- *Thiruvarutpa* songs of Rāmalinga Swāmigal are sung in concerts, and now at least 25 songs (in *Thiruvarutpā Isai Mālai*) are given with *swara-tāla* notation.
- *Thāyāgi thandhaiyumai* (Hamsadhwani), *Idu nalla tharunam* (Shankarābharanam)
- *Varuvar azhaithu vadi* (Begada) and *Thaen ena inikkum*.

Some of his songs were set to music by Sīrkāzhi Govindharājan.[23]

Disappearance

Further information: Locked-room mystery

On 22 October 1873, Ramalinga raised the 'flag of Brotherhood'[clarification needed] on his one-room residence *Siddhi Valāgam* in Mettukuppam.[24] He gave his final lecture—about spiritual progress and the "nature of the powers that lie beyond us and move us"—and recommended meditation using the lighted lamp from his room, which he then kept outside.

On 30 January 1874, Ramalinga entered the room, locked himself inside and told his followers not to open it. After opening, he said, he would not be found there. (He will be "united with nature and ruling the actions of 'all of the alls'," as told in his poem *Gnana Sariyai*). His seclusion spurred many rumors, and the government finally forced the doors open in May. The room was empty, with no clues. In 1906, records about his disappearance[25] were published in the South Arcot District's *Madras District Gazetteers*. Recent scholarship has noted how his disappearance bears a striking resemblance to the Rainbow Body phenomenon.[26]

Postage stamp

On 17 August 2007, M. Karunanidhi, the then Chief Minister of Tamil Nadu, released postage stamps depicting Ramalinga.[27] After that, writ petition was submitted against the portrayal of Ramalinga with 'Thiru Neeru' (sacred ash) on his forehead. The Madras High Court declined to entertain that writ petition.[28]

In popular culture

Two biographical films were made about Ramalinga Swamigal.

Year	Film	Actor	Note
1939	*Jothi*	K. A. Muthu Bhagavathar	Lost film
1971	*Arutperunjothi*	Master Sridhar	Young Ramalingam
		A. P. Nagarajan	Adult Ramalingam

To commemorate Vallalar's 200th birth anniversary in 2022, a mosaic art piece was created using more than 5,000 small pieces of paper.[29][30][31]

****

Ref: integralyogamagazine.org

Following poem from Sri Ramalinga Swamigal's spiritual masterpiece *Thiru Arutpa*:

"Kallarkum Katravarkkum Kalipparulum kallipae kaanaarkkum kandavarkkum kannalikkum kannae
Vallaarkkum maataarkkum varam alikkum varamae madhiyaarkkum madhippavarkkum madhikodukkum madhiyae
Nallaarkkum pollaarkkum naduvil nindra naduvae narargalukkum surargalukkum nalam kodukkum nalamae
Ellaarkkum podhuvil nadam idugindra Sivamae
En arasae yaan pugalum isaiyum anindharulae"
Translation:
You are the Bliss, giving bliss to both the learned and the illiterate alike.
You are the dear vision, giving vision to both the ones who had seen You and the others who could not see You.
You are the very boon that endows everyone with boon—whether the person is capable or incapable of receiving Your boon.
You are the Intellect that gives intellect to both the ones who are not for You and the ones who revere You most.
You are the embodiment of impartiality—whether the persons are good or wicked.
You offer good things to human beings and to the *Devas*, the Immortal ones, who dwell in the divine abode.
You are the Auspicious One, Who dances in the midst of all. O My Sovereignty! Grace me by wearing the garland of song I so humbly offer to You.

The Life and Mission of Swami Ramalinga (Vallalar, Meaning, “The Generous One”)

Born in 1823 in Marudhur in the Tamil Nadu region, Swami Ramalinga was a mystic, poet, and saint who became known for his advocacy of universal compassion and the quest for enlightenment through the recognition of the Divine Light that illumines all. From a young age, Vallalar demonstrated a spiritual depth that foreshadowed his later life as a saint and *Siddhar*. His teachings shattered boundaries—he rejected the caste system, religious divisions, and other societal norms that segregated people based on birth, status, or wealth. Instead, he championed the unity of all human beings under a divine principle he called *Arutperum Jyothi*, or “the Light that bestows Infinite Grace.”

Vallalar’s core teachings emphasized the universal power of Divine Grace, love, and compassion. His emphasis on the Divine Light as the central focus of worship was groundbreaking. Unlike many spiritual leaders of his time, he did not focus on ritualistic worship or sectarian symbols. Instead, he emphasized the recognition of the Inner Light, and the cultivation of purity and devotion to the ultimate Truth, urging his followers to view spirituality as an inner journey beyond any religious labels.

In 1871, Vallalar kindled a powerful symbol: the Sathya Gnana Deepam, the Lamp of True Knowledge. This sacred flame, placed within the Sathya Gnana Sabhai—Hall of Wisdom—in Vadalur, was inaugurated in January 1872. Enshrouded by seven veils, it represents the layers of illusion that cloud our Inner Light, each veil a reminder of the barriers to realizing the profound wisdom within. Through these flames, Vallalar’s legacy of enlightenment and empathy continues to illuminate and inspire.Here, the focus was on experiencing the Divine as Light, transcending limiting the Divine to a particular and thus embracing a formless, all-pervasive Divine Presence.

Photo: Sathya Gnana Sabhai established by Vallalar in Vadalur, Tamil Nadu, India.

Emphasis on Vegetarianism and Compassion:

One of Vallalar's revolutionary teachings was his insistence on *ahimsa*, or non-violence, which extended not only to human interactions but also to diet and lifestyle. He firmly believed in vegetarianism as an expression of compassion and reverence for all living beings.

For Vallalar, the act of eating was a spiritual practice; he taught that by choosing a vegetarian diet, one could cultivate inner peace, purity, and alignment with divine principles. This alignment with nature and respect for all beings later became a cornerstone in Gurudev's teachings, making vegetarianism a central tenet in his Integral Yoga teachings.

Gurudev would draw inspiration from Vallalar's belief in non-violence, teaching his followers that a vegetarian lifestyle is essential for those seeking spiritual growth. Through adopting vegetarianism, one could embody compassion in daily life, making choices that reflect a commitment to peace. This practice, along with meditation, became foundational to Swami Satchidananda's teachings as he introduced Integral Yoga to the Western world.

Karma Yoga: A Path of Selfless Service

For Vallalar, spirituality was not limited to personal enlightenment; it was also about uplifting others through service. He embraced Karma Yoga, the path of selfless service, as an essential spiritual practice, urging his followers to dedicate their lives to serving humanity without attachment or expectation of reward. Vallalar's compassion extended to marginalized and impoverished communities, and he considered service a profound expression of divinity. On May 23, 1867, Vallalar founded the Sathya Dharma Salai—Hall of True Righteousness—in Vadalur with a mission to nourish and support the hungry and needy. He

ignited a flame in the stove there that, remarkably, still burns today, offering sustenance to hundreds daily. This perpetual flame shines as a beacon of Vallalar's unwavering dedication to alleviating hunger and spreading compassion to all.

Photo: First fire for cooking lit by Vallalar still burns today

This philosophy greatly influenced Swami Satchidananda, who later taught Karma Yoga as a core practice within Integral Yoga. Vallalar's call to action as he sought to create a movement centered on upliftment and support for all beings, regardless of background or belief left an indelible mark on the young Ramasamy (later, Swami Satchidananda) and was reinforced by the writings of Sri Swami Sivanandaji, who was to become Ramasamy's Guru.
Through Karma Yoga, Swami Satchidananda emphasized that true spirituality manifests in actions that benefit others and contribute to a more harmonious society. In this way, Gurudev brought Vallalar's and Swami Sivananda's vision of universal service to life on a global scale, encouraging his students to serve selflessly and see the divinity in all.

Universal Teachings and the Light of Divine Grace

One of Vallalar's most profound teachings was the concept of *Arutperum Jyothi*, or "the Supreme Light of Grace." This Light, he taught, represents the boundless compassion and grace of the Divine, which illuminates the path for sincere seekers. Vallalar saw the Divine Light as an accessible, inclusive force that transcends all boundaries. His message was one of unity, urging humanity to transcend the divisions of caste, creed, and religion. Vallalar's emphasis on the Divine Light inspired the young Ramasamy whose own spiritual teachings and mission would later seek to bring people of all backgrounds together in a spirit of unity.
This becomes apparent when Gurudev, who was sent to by his Guru to serve the Sri Lankan yogis, initiated the first of many interfaith meetings and programs. Particularly he transformed the traditional Guru Poornima celebration of honoring one's Guru, expanding it

to include images of the holy ones from the Christian, Muslim, and Buddhist communities on the island as a means to experience the oneness of humanity. He saw this oneness as a realization of Vallalar's message of unity through Divine Grace, exemplified in his now famous saying, "Truth is One, Paths are Many." Vallalar's concept of light became symbolic for Gurudev, representing the highest ideals of love, peace, and understanding.

Photo: Gurudev receives gift of a Jyoti shrine from Sri N. Mahalingam, a great proponent of Vallalar's teachings, India, mid-1970s.

Light worship, as reflected in the shrine Gurudev famously built—the Light Of Truth Universal Shrine—appears across various spiritual traditions as a powerful symbol of Divine presence, purity, and transcendence. In Judaism, for instance, the concept of the *Shekhinah* embodies this connection to Divine Light. *Shekhinah*, derived from the Hebrew root meaning "to dwell," represents God's divine presence, traditionally manifesting when communities gather for prayer or study. Jewish mysticism, particularly Kabbalah, interprets the *Shekhinah* as the feminine aspect of the divine, closely linked with compassion, healing, and justice. Shekhinah is seen as a "bride" or "queen" welcomed during the Sabbath, often represented as Divine Light that blesses and sanctifies those who seek to connect with God through sincere practice and ethical actions.

In other traditions, light also serves as a universal symbol of and metaphor for Divine energy or enlightenment. In Christianity, the concept of Divine Light reflects spiritual illumination and connection to God, while in Hinduism, Divine Light (such as seen in depictions of deities surrounded by a radiant aura) symbolizes spiritual wisdom and the eternal soul. These interpretations, though varied, share a common theme of using light to signify purity, guidance, and the indwelling presence of a higher reality.

Sacred Text and Mantra

The *Thiru Arutpa*, also known as the “Songs of Grace,” is the most significant work of Vallalar. Comprising around 6,000 verses, this poetic masterpiece embodies Vallalar’s mystical experiences and insights into divine truth, compassion, and the essence of spiritual liberation. His verses emphasize values such as *Jeeva Karunyam* (compassion for all living beings) and the pursuit of truth, urging readers to realize the Divine Light, within themselves. The *Thiru Arutpa* uniquely combines lyrical beauty with profound spiritual wisdom, inspiring seekers to live in harmony, serve selflessly, and embrace divine grace as a path to enlightenment.

The mantra *Arutperum Jyothi, Arutperum Jyothi, Thani Perum Karunai Arutperum Jyothi*—composed by Vallalar translates to “Supreme Grace-Light, Supreme Grace-Light, Infinite Compassion, Supreme Grace-Light.” This mantra is central to Vallalar’s spiritual teachings and encapsulates his vision of Divinity as an all-encompassing Light of grace and compassion. Unlike physical light, the *Jyothi* in this mantra represents an inner illumination of pure love, grace, and Divine Presence, transcending all material forms and definitions.

Chanting this mantra is seen as a meditative practice that invokes the Divine Light within, bringing about spiritual clarity and alignment with one’s divine essence. Practitioners are encouraged to visualize this light pouring down as they chant, allowing it to fill each cell and transform consciousness from relative to absolute, opening the heart to unconditional compassion. This process of attunement to *Arutperum Jyothi* represents a journey from limited individual awareness to a state of unity with infinite grace, aligning the soul with Divine truth and compassion.

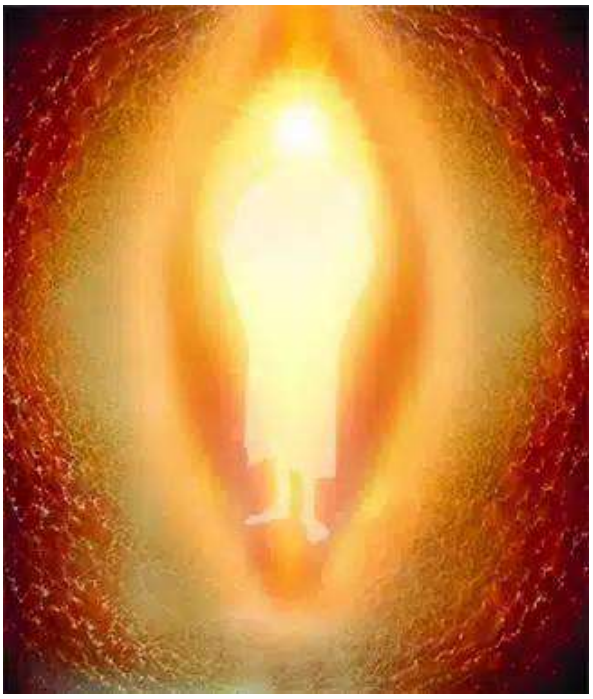
Siddhis and the Disappearance of Vallalar

Although Vallalar was widely known for his *siddhis*, or spiritual powers, he discouraged any fascination with such abilities, emphasizing that true spiritual attainment lies in the purity of the heart and mind. Vallalar's miraculous abilities led to widespread interest in his teachings, yet he remained steadfast in urging followers to transcend their desire for material and supernatural gains. According to the records, tired of the hundreds of people who came because of desire for *siddhis* rather than thirst for Truth, Vallalar left for Mettukkuppam, a village south of Vadalur. A few sincere devotees went with him. There, in 1874, he entered a room and instructed his devotees to lock the door behind him and keep it locked. There was only one door and one very small window to the room.

Soon, the government authorities learned of this and went to investigate. "You can't keep someone locked in a room!" they said. "This door must be opened." The disciples refused to disobey their Guru's orders. Finally, the officials opened the door themselves. There was no one inside. Saint Ramalinga Swamigal had simply disappeared. The mystery surrounding his disappearance remains one of the most intriguing aspects of his legacy. The disappearance may have symbolized his ultimate teaching: that the soul, having realized its unity with the Divine, could transcend all limitations of the physical form. Gurudev's teachings would also emphasize the impermanence of the physical and the importance of connecting with one's true essence.

The true devotees carried on Vallalur's teachings. Over the years more and more people began to sincerely practice what he had preached. His beautiful, universal teachings and the Light Shrine at Vadalur became great inspirations to Gurudev as he planned to make public a wonderful vision he had pondered for many years…

A Few Inspiring Quotes from Saint Ramalinga Swamigal



Depiction of Vallalar as Arutperum Jyothi

1. **On Compassion:**

“There is no higher virtue than compassion. It is the only path to realize the divine light.”

2. **On Unity:**

“God is the supreme Light that pervades all beings. All humans are one family, united by the light of grace.”

3. **On Spiritual Purity:**

“The heart must be pure, free from hatred and attachment, so that Divine Grace may fill it with the light of wisdom.”

4. **On Selfless Service:**

“To serve others without expectation is the highest act of love and the path to Divine realization.”

5. **On Vegetarianism and Non-Violence:**

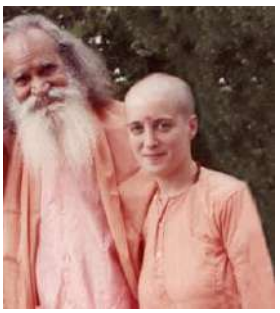
“Do not cause harm to any creature. In the heart that is filled with compassion, Divine Light will always shine.”

6. **On Divine Light (*Arutperum Jyothi*):**

“*Arutperum Jyothi*, the Supreme Grace Light, is the ultimate truth. It is the infinite compassion that shines within all, leading us to liberation.”

***

About the Author:



Swami Premananda, Ph.D. is a senior disciple of Sri Gurudev Swami Satchidananda and served as his personal and traveling assistant for 24 years. Her interest in the study of the spiritual roots of the Integral Yoga tradition and lineage was inspired over many years of traveling with Sri Gurudev to the various sacred sites throughout India that are a part of this tradition. She also undertook a 2-year immersion into the nondual Saiva Yoga Siddhar tradition that is at the heart of Sri Gurudev’s spiritual roots. She further studied the history, sacred texts, and teachings of Tamil Saivism including the Siddhars, bhakti poet saints, as well as the spiritual luminaries who lived in the 19th – 20th centuries and who inspired Sri Gurudev, such as Sri Ramana Maharshi, Swami Ramdas, and Swami Vivekananda. She serves as editor of *Integral Yoga Magazine*, Integral Yoga Publications; senior archivist for Integral Yoga Archives; and director of the Office of Sri Gurudev and His Legacy.

****

Ref: Google Gemini

About Vallalar Ramalinga Swami....and His Teachings

Info is given under following headings:

Greatness of Vallalar Ramalinga Swami.....location..his parents..his birth..childhood..young age...spiritual inclinations...His guru...sadhana...teachings...his temple or Ashram...his main disciples...miracles performed if any ..his written works... or discourses. Or teachings...final days...death...samadhi or memorial ashram..present state of ashram and daily routines..any other info..
***

Arutprakasa Ramalinga Swamigal, affectionately revered as **Vallalar** ("the great benevolent giver"), was an extraordinary 19th-century saint, poet, and social reformer of Tamil Nadu. He introduced a path centered entirely on *Jeeva Karunyam* (universal compassion for all living beings) and the worship of the Divine as Supreme Light.

The comprehensive overview of his life, philosophy, and legacy are given below:

Life and Background

Greatness of Vallalar Ramalinga Swami

Vallalar is unique in the lineage of Indian saints because he bridged profound spiritual mysticism with intense social activism. He fiercely opposed the rigid caste system, animal sacrifice, superstitious rituals, and religious dogmatism. He taught that the ultimate path to spiritual liberation is serving the living and relieving the hunger of the poor. **He is globally celebrated for introducing the **Maha Mantra**:**

> *Arutperunjothi Arutperunjothi, Thaniperungkarunai Arutperunjothi*
> (Vast Grace-Light, Vast Grace-Light, Supreme Compassion, Vast Grace-Light)
>
Location, Birth, and Parents

* **Birth Date:** October 5, 1823.
* **Birthplace:** Marudur, a small village located about 15 km northwest of the holy town of Chidambaram in the South Arcot district (now Cuddalore district), Tamil Nadu.
* **Parents:** Born to Ramayya Pillai and his sixth wife, Chinnamaiar. Ramalingam was the youngest of five children (his older siblings being Sabhapati, Parasuraman, Sundarammal, and Unnamali).
* **Early Bereavement:** When Ramalingam was just five months old, his father passed away. Consequently, his mother relocated the family to her maternal home in Chinna Khavanam (Ponneri) and eventually settled in Chennai.

Childhood and Young Age

When Ramalingam was only five months old, his parents took him to the Chidambaram Natarajar Temple. It is recorded that as the priest offered the traditional *Deepa Aradhana* (lamp adoration), the infant burst into joyous laughter and ecstasy. Vallalar later noted this as his earliest experience of the Divine Light (*Arutperunjothi*).

As he grew up in Chennai, his eldest brother, Sabhapati (a learned scholar who gave religious discourses), tried to provide him with a formal elementary education. However, the young boy showed an absolute disinclination toward secular schooling. Instead, he spent his days wandering to the nearby Kandasamy Temple (Kandakottam) in Chennai, completely absorbed in prayer.

Spiritual Inclinations and His Guru

Frustrated by his brother's apparent lack of focus, Sabhapati barred his wife from feeding Ramalingam. His compassionate sister-in-law, Pappathi Ammar, secretly fed him and gently begged him to study. Ramalingam agreed, requesting a separate room, a mirror, and a small oil lamp.

Instead of reading textbooks, the young boy placed the lamp in front of the mirror and focused deeply on the point where the light reflected. Through this intense meditation, he was blessed with a magnificent vision of Lord Muruga. Vallalar did not have a human guru; he explicitly stated that the Supreme Divine Light was his sole preceptor, which guided him from within and blessed him with spontaneous mastery over all arts, languages, and spiritual sciences.

Sadhana and Marriage

Vallalar lived a deeply ascetic life from a young age, often shunning money, sleep, and heavy food. However, to fulfill the strong wishes of his family, he married Dhanakoti, his sister's daughter. It is traditionally remarked that on their nuptial night, instead of worldly engagement, the bridegroom spent the night entirely absorbed in reading the *Thiruvasagam* (sacred Shaivite hymns). He lived a highly detached family life for a brief period before completely renouncing the world to dedicate himself entirely to humanity.

Teachings and Philosophy

Core Teachings

Vallalar founded a spiritual fellowship called **Samarasa Suddha Sanmarga Satya Sangam** ("Society for Pure Truth in Universal Self-hood") in 1865. **His core philosophy rests on these key pillars:**

* ****Jeeva Karunyam (Compassion for All Life):**** The soul cannot achieve liberation without showing absolute compassion to all living beings, including animals and plants. Witnessing any entity suffer from hunger or pain felt like a physical blow to Vallalar.

* **Strict Vegetarianism**:** He strictly forbade the killing of animals and the consumption of meat, calling meat-eating an act that darkens the soul.

* **Formless Worship of Light:** He rejected idol worship, superficial rituals, and religious divisions. He declared that God is *Arutperunjothi*—the Omnipresent, Formless, Universal Divine Light of Grace.

* **Conquering Death:** He taught that the human body could be transformed through intense divine grace into an immortal spiritual body, stating that death is not a natural necessity.

Sacred Sites and Legacy

His Temple and Ashram (Sathya Gnana Sabhai)

In 1872, Vallalar established the unique **Sathya Gnana Sabhai (Hall of True Knowledge) at Vadalur.**

* **Architecture**:** The building is structurally designed in an octagonal shape, closely resembling a blooming lotus, which symbolizes the architectural proportions of the human skull and the spiritual center between the eyebrows.

* **The Seven Curtains:** Inside the sanctum, there are no idols. Instead, an eternal oil lamp lit by Vallalar burns brightly behind a mirror.
Between the devotee and this light hang seven multi-colored curtains representing the *Maya* (illusions/veils) that blind the human soul.
During major worship sessions, these seven veils are systematically drawn aside to reveal the pure light within the mirror.

Sathya Dharma Salai (The Free Feeding House)

Before building the temple, Vallalar established a massive free eating house at Vadalur in 1867 called the **Sathya Dharma Salai**. **Witnessing widespread poverty and famine, he lit the fire of the massive earthenware stove with a powerful vow: *The fire of this stove shall stay ever-alive, and any needy or hungry person walking in must be fed regardless of caste, creed, or background.***

Main Disciples

Among his many followers and administrators, one of his most prominent spiritual disciples was **Kalpattu Ayya**, who faithfully absorbed his teachings and was recognized as the second *Sanmaargi* to receive spiritual initiation directly from Vallalar.

Miracles Performed

While Vallalar discouraged running after occult powers (*siddhis*), several extraordinary incidents are traditionally documented:

* **The Water Lamp**:** While deep in writing his verses one night at Karunguzhi, the oil in his lamp ran dry. Finding no oil nearby, he filled the lamp with simple water, and the lamp miraculously burned bright through the night.

* **Transformation of Lifestyles**:** A mere glance or presence of the saint was known to instantly dissolve long-standing desires for meat, transforming aggressive, carnivorous individuals into dedicated vegetarians.

Written Works and Discourses

His monumental poetic output is compiled into the **Thiruvarutpa** ("Holy Book of Divine Grace"), a brilliant collection of six volumes containing thousands of soul-stirring hymns written in flawless, accessible Tamil.
He also authored prose works like **Jeeva Karunya Olukkam** (The Practice of Compassion for Living Beings) and **Manu Muraikanda Vaasagam**.

Final Days and Present State

Final Days and Merging with the Light

In his final years, Vallalar moved to a small hermitage called **Siddhivalagam** in Mettukuppam, a village near Vadalur.
On January 30, 1874, he gave his final discourse to his followers, advising them to place a lamp outside, meditate on the formless light, and maintain absolute universal kindness.
He then entered his small room (*Tirukkapitta Arai*), locked the door from inside, and requested his disciples not to open it.

When government officials and disciples eventually unlocked the room later, the room was completely empty.

It is universally revered that Vallalar did not experience ordinary physical death but physically dematerialized, transforming his physical form entirely to merge permanently with the Supreme Divine Grace-Light.
Because there was no physical corpse, there is no conventional *Samadhi* burial tomb; the room at Mettukuppam is preserved as a sacred memorial sanctuary.

Present State and Daily Routines

Today, Vadalur remains a thriving, vibrant center of universal spirituality:

* **The Unextinguished Flame:** The sacred oven lit by Vallalar in 1867 at the Sathya Dharma Salai has **never been extinguished**.
For well over 150 years, the fire has been kept constantly alive by dedicated caretakers.

Free food (*Annadhanam*) is prepared daily and distributed to thousands of pilgrims, the poor, and visitors multiple times a day, entirely funded by voluntary donations of grains and provisions.

* **Daily Darshan**:** The Sathya Gnana Sabhai is open daily for meditation and quiet prayers from **6:00 AM to 12:00 PM** and **4:00 PM to 8:00 PM**. Visitors who abstain from meat are allowed into the outer areas to look at the inner light.

* **Monthly Poosam**:** Every month on the *Poosam* star day (the birth star of Vallalar), thousands of pilgrims gather for the chanting of *Thiruvarutpa* verses, elaborate free community feeding, and a viewing of the flame where six curtains are partially moved.

* **Thai Poosam Festival:** The grand **annual festival takes place during January–February on *Thai Poosam***. During this massive 24-hour celebration, all seven curtains of the Sathya Gnana Sabhai are systematically drawn back six times over two days, allowing hundreds of thousands of gathered devotees to witness the sacred **Jyothi Darshan** (the vision of the Divine Light).

****

Ref: GrokAI

Vallalar Ramalinga Swamigal

Vallalar Ramalinga Swamigal (also known as Thiruvarutprakasa Vallalar, Ramalinga Adigal, or Arutperumjothi Vallalar) was a 19th-century Tamil saint, poet, mystic, and social reformer from Tamil Nadu. He is revered as one of the greatest Tamil saints and gnana siddhars, emphasizing *Jeevakarunyam* (compassion for all living beings), universal brotherhood, vegetarianism, and the formless divine light (*Arutperumjothi*). His life and teachings promote a casteless, ritual-free spirituality focused on service, love, and achieving deathlessness through grace.

Greatness of Vallalar Ramalinga Swami

Vallalar is celebrated for his profound compassion, poetic genius (over 5,800 verses), and practical reforms. He advocated feeding the hungry as the highest worship, opposed caste discrimination, meat-eating, and idol worship, and taught the path to bodily transformation and immortality via divine grace-light. He founded institutions for free feeding and true knowledge that continue today.
His disappearance (merging into light) is seen as proof of his siddhis and teachings on deathlessness.
He belongs to the lineage of Tamil saints promoting unity beyond religion, influencing millions with messages of universal love and *Samarasa Suddha Sanmarga* (pure path of truth and equality).

Location

Primarily associated with **Vadalur** (near Cuddalore, Tamil Nadu), where he established key institutions. Born in **Marudur** (near Chidambaram). He also lived in Chennai (early life), Karunguzhi, and Mettukuppam (final days).

His Parents

Father: **Ramayya (Ramiah) Pillai** (village accountant, Karuneegar Pillai caste); sixth wife was the mother as previous ones died childless. Mother: **Chinnammai (Chinnamaiar)**. A legend says a Siva yogi blessed the mother with sacred ash, prophesying a son who would teach deathlessness.

His Birth

Born on **5 October 1823** (Purattasi month, Chittirai star) in Marudur as the fifth and youngest child. At five months old, taken to Chidambaram Nataraja Temple, the infant reportedly laughed joyfully and gazed at the *Deepa Aradhana* (lamp offering), experiencing divine light (*Arutperumjothi*). Father died when he was about six months old.

Childhood

Moved with family to Chennai after father's death (around 1826). Showed little interest in formal schooling but spent time at Kandha Kottam Murugan Temple. At around age 9–12, meditated before a lamp and mirror in his room, beholding visions of Lord Muruga, who taught him wisdom. Demonstrated extraordinary eloquence in a religious discourse (*Periya Puranam*) as a proxy for his brother, astonishing scholars.

Young Age

Renounced worldly life early but was married (to his niece, per family pressure; the marriage was not consummated in the usual sense). Lived ascetically, reducing food and sleep. Composed hymns to Muruga and Shiva. Gained recognition as a spiritual figure; scholars became his students. Moved away from Chennai around 1858.

Spiritual Inclinations

Deep devotion from infancy to divine light, Muruga, and Shiva. Evolved toward formless worship (*Arutperumjothi*). Emphasized inner experience, compassion, and service over rituals. Influenced by Tirukkural; promoted non-violence and equality.

His Guru

Considered **Lord Muruga** and **Lord Shiva** as direct gurus (visions and teachings through mirror, garland, etc.). No human guru in the conventional sense; he was guided by divine grace.

Sadhana

Intense meditation, lamp worship symbolizing divine light, poetry as expression of grace, strict vegetarianism, minimal food/sleep, and practices of compassion. Lived in seclusion at times, focusing on inner transformation. Achieved siddhis and bodily light through *Jeevakarunyam* and grace.

Teachings

Core: ***Jeevakarunyam* (compassion/mercy to all beings) as the path to God and liberation.**

God is *Arutperumjothi* (Vast Grace-Light). Service to humanity (especially feeding the hungry) is true worship.

Oppose caste, meat-eating, idolatry, and superstitions. Promote casteless society, vegetarianism, universal brotherhood (*Samarasa Suddha Sanmarga*). Death is not natural; aim for deathless life through grace. "Service to living beings is the path of moksha."

His Temple or Ashram

- ****Sathya Gnana Sabhai**** (Hall of True Knowledge) in Vadalur, opened 25 January 1872: Not a traditional temple; features a perpetually burning lamp (symbol of divine light) behind seven screens (representing veils to realization). Open to vegetarians; chain with 21,600 links.
- ****Sathya Dharma Salai**** (free feeding house) in Vadalur, established 1867: Still serves free vegetarian meals daily.
- ****Siddhi Valagam**** in Mettukuppam: His final residence/hermitage.

His Main Disciples

Early prominent: **Velayudha Mudaliar** (Thozhuvur; compiled poems). Others included Kandasamy Pillai (biographer), and various scholars/devotees who formed the Sangam. Many followers joined the Sanmarga movement.

Miracles Performed (If Any)

Accounts (devotional/hagiographic) include: Lamp burning with water/oil transformation; healing the sick by taking their ailments; appearing in multiple places; changing meat-eaters' habits with a glance; rain miracles; visions and siddhis; failed photography attempts (only clothes appeared); predicting/revealing future events. His final disappearance is viewed as the ultimate miracle of bodily transformation into light.

His Written Works or Discourses/Teachings

****Thiru Arutpa**** **(Thiruvarutpa): Main work—~5,818 poems in six volumes (or Tirumurai),** expressing devotion, grace, compassion, and higher realizations.

Other works: *Jeeva Karunya Ozhukkam* (on compassion/vegetarianism), *Manumurai Kanda Vasagam*, *Veeraraghava Panchakam*. Discourses on Tirukkural, sermons (e.g., Great Sermon), letters, and prose. Songs are still sung in concerts.

Final Days

Lived in Siddhi Valagam, Mettukuppam. On 22 October 1873, raised a flag of brotherhood and gave final teachings on spiritual progress and meditation on the lamp. Emphasized continuing service and compassion.

Death / Samadhi or Memorial Ashram

On **30 January 1874**, he entered a room in Siddhi Valagam, locked it, and instructed disciples not to open it soon, saying he would merge with nature/light.
When opened (later, per government), the room was empty.
No body found—believed to be dematerialization/rainbow body-like phenomenon into *Arutperumjothi*.

No traditional samadhi; the locked room is a memorial site.

Present State of Ashram and Daily Routines

Vadalur complex (Sathya Gnana Sabhai and Dharma Salai) is active. Free vegetarian meals served ~5 times daily (provisions by devotees; stove kept perpetually lit since 1867).

The temple opens ~6 AM–6 PM; prayers before the lamp and curtains. Special darshans on Poosam days (curtains partially removed).

Thai Poosam attracts large crowds. Siddhi Valagam room opened periodically (e.g., Poosam). Maintained by trusts/volunteers; emphasizes vegetarianism and Sanmarga principles.

Any Other Info

Vallalar's movement continues globally through groups practicing his path.
Postage stamp issued in India.
Biographical films exist.
His emphasis on light, compassion, and equality remains relevant for social reform and spirituality.
Devotees chant "Arutperumjothi" and follow vegetarian Jeevakarunyam.

This summary draws from historical and devotional sources; interpretations of miracles and disappearance vary between literal and symbolic. Visiting Vadalur offers a direct experience of his living legacy.

***

Ref: ClaudeAI

Vallalar Ramalinga Swami

Vadalur, Tamil Nadu — His Life and Teachings

Greatness and Significance

Ramalinga Swamigal, popularly known as Vallalar, is one of the most revered Tamil saints and social reformers of the 19th century. He preached universal compassion, equality among all human beings regardless of caste or religion, and a path of pure devotion known as Suddha Sanmarga. His teachings combined mysticism, social reform, and a vision of a divine "Grace-Light" (Arutperunjoti) that he claimed to have personally realised.

Location and Early Life

Birthplace: Marudur village (also called Ramalingapuram today), near Chidambaram, in present-day Tamil Nadu.

Birth: He was born on 5 October 1823, the youngest son of Ramaiah Pillai and Chinnammaiyar, who were devout Shaivites. At five months old, his parents took him to worship Lord Natarajar at the Chidambaram Temple.

His father passed away about a month after that visit, and the family moved to Chennai (Madras), where his elder brother Sabapathi took over family responsibilities.

Childhood: He showed little interest in conventional schooling, though he was tutored briefly by his brother's teacher. He preferred sitting in the Kandakottam temple, composing devotional poetry, and reportedly gave discourses on Shaivite philosophy at a young age that astonished elders and scholars.

A poignant detail from his youth: his brother Sabapathi, displeased with his lack of interest in formal work, ordered that Ramalingam not be fed at home — but his compassionate sister-in-law, Pappammal, continued to feed him secretly.

Spiritual Inclinations and Guru

Vallalar's spiritual journey is distinctive in that he did not have a conventional human guru in the traditional sense. He maintained that his true guru was God Himself, appearing to him as light and grace (Arutperunjoti), and he frequently spoke of direct inner revelations rather than discipleship under a human teacher.

He spent long periods in solitary meditation, particularly at Marudur, Karunguzhi, and later Vadalur, deep in intense austerities (tapas).

Sadhana (Spiritual Practice)

His sadhana centred on Suddha Sanmarga (the Pure / True Path) — a path beyond caste, creed, and ritual divisions, holding universal compassion (Jiva Karunyam) toward all living beings as the highest form of worship.

He practised intense meditation on Light (Jyoti) as the formless aspect of the divine, describing his own progress through successive stages toward what he called the Suddha Deha (pure body), and ultimately a body of pure light.

He was deeply critical of caste discrimination, animal sacrifice, and rigid ritualism, advocating instead that feeding the hungry and serving the poor were themselves acts of the highest spiritual practice.

Teachings

Jiva Karunya Ozhukkam: compassion toward all living beings is central — held to be even more important than ritual worship.

Samarasa Suddha Sanmarga Sangam: the society he founded to promote a universal religion transcending sectarian boundaries, open to people of all castes and backgrounds.

Arutperunjoti: worship and meditation on the formless Light of Grace, beyond idol worship, though in his early life he did not reject temple worship outright.

He opposed caste discrimination, animal sacrifice and meat-eating (advocating strict vegetarianism), and superstition and excessive ritualism.

His ultimate teaching pointed toward the conquest of death itself, through spiritual transformation of the physical body into a body of light (Jnana Deham / Pranava Deham).

His Ashram — Sathya Gnana Sabha, Vadalur

In 1872 (inaugurated 25 January 1872), Vallalar established the Sathya Gnana Sabha (“Hall of True Knowledge”) at Vadalur, Cuddalore district, Tamil Nadu — his most famous institution.

The hall has no idol. Instead, behind a series of coloured veils sits a mirror and an oil lamp (Jyoti), symbolising the formless Light of Grace and inviting the seeker to recognise the divine reflected within their own self.

It is an octagonal, lotus-shaped structure. An iron chain with 21,600 links circles the building, symbolising the number of breaths a human being takes in a day.

In 1867 he had already established the Sathya Dharma Salai, a charitable feeding house at Vadalur that served food to the poor regardless of caste or religion — an institution that continues to operate today.

In 1870 he established the Siddhi Valagam (hermitage) at nearby Mettukuppam, where he later lived and gave sermons to disciples and visiting officials.

Main Disciples

Vallalar discouraged hero-worship of himself, in keeping with his philosophy, so he did not designate a formal lineage of successor-gurus. Among his notable associates was his disciple Velayuda Mudaliar, who compiled Vallalar's early poems into a five-part collection that was later printed as a single volume. The Samarasa Suddha Sanmarga Sangam continued institutionally after Vallalar's disappearance, carried forward by trustees and devoted followers who preserved his writings and maintained the Sabha and Dharma Salai.

Miracles Attributed to Him

Devotional tradition attributes several miracles to Vallalar, including:

Curing a landlord's wife of an incurable ailment and freeing his other wife from affliction by a malevolent spirit, merely by his presence at their door — after which the landlord donated land for the Sathya Gnana Sabha and banned animal sacrifice on his estate.

Multiplying food at the Dharma Salai to feed unexpected crowds of the hungry when supplies seemed insufficient.

Various accounts of healing the sick and foretelling future events.

These accounts come from devotional and hagiographic tradition rather than independently verified historical record, and are best understood in that spirit.

Written Works

Thiruvarutpa ("Sacred Songs of Divine Grace"): his major poetic work, a vast collection of devotional verses composed over his lifetime, regarded as his magnum opus and the central scripture of the Sanmarga tradition.

Arutperunjothi Agaval: a devotional composition, the manuscript of which is preserved and displayed in the locked inner room at Vadalur.

Jeeva Karunya Ozhukkam: writings and guidelines on compassion toward living beings.

Numerous letters and prescriptive texts written for followers of Suddha Sanmarga, signed by him as "Chidambaram Ramalingam."

Final Days, Disappearance, and "Samadhi"

In 1873, Vallalar hoisted the Sanmarga flag (flag of righteousness) at the Siddhi Valagam in Mettukuppam, near Vadalur, where he lived and preached to his disciples.

On 30 January 1874 (the 19th day of the Tamil month of Thai), he entered a small room there — known as the Tirukkapitta Arai ("the locked room") — instructing his followers not to open the door.

He never emerged, and his body was never found when the room was eventually opened. His followers therefore do not regard him as having died in the conventional sense;

rather, he is believed to have merged with the Light (Arutperunjoti) — the culmination of his teachings on transforming the physical body into a body of pure light.

There is, accordingly, no conventional samadhi or tomb containing physical remains. The locked room at Mettukuppam and the Sathya Gnana Sabha at Vadalur together serve as the principal places of reverence and memorial.

Present State of the Ashram and Daily Routines

Location

Vadalur lies in Cuddalore district, Tamil Nadu — about 200 km south of Chennai, 60 km from Puducherry, and 25 km north of Chidambaram.

Daily Worship

Daily pooja is performed twice — from 11:30 AM to 12 Noon, and again from 7:30 PM to 8 PM. The Jyoti (Light) behind the veils is normally unveiled only on Poosam days, a recurring star-day in the Tamil calendar that comes roughly every 27 days.

Thai Poosam — The Major Annual Festival

This is the most important and largest event of the year, typically falling in January or February. On this day the Jyoti is unveiled at multiple times — 6 AM, 10 AM, 1 PM, 7 PM, 10 PM, and 5:30 AM the next day — and all seven veils are removed (compared to six veils on ordinary Poosam days). Several lakhs of devotees visit Vadalur on Thai Poosam. In 2025 the crowds were large enough that over 1,500 police personnel were deployed, along with ten watchtowers and around a hundred CCTV cameras, for traffic and crowd management.

The Eternal Flame and the Kitchen Fire

Two flames lit by Vallalar himself are still kept burning today:

The lamp he lit in the Sathya Gnana Sabha continues to burn, fed only with coconut oil.

The oven in the Sathya Dharma Salai, lit by Vallalar in 1867, has never been extinguished. It is about 21 feet long and 2.5 feet deep; the temple does not even keep matchboxes on hand, since the fire is never allowed to go out. Free feeding of the poor (Annadhanam) continues there daily.

The Locked Room (Tirukkapitta Arai)

This is the room where Vallalar entered and is believed to have united with the Light. It remains locked through the year and is opened only on the second day of Thai Poosam, at midnight; devotees may view the interior through its window until 6 PM that day. Inside are preserved his manuscript of the Arutperunjothi Agaval, his idol, the lamp he lit, and the Gnana Simmasanam (Wisdom Throne).

Rules for Entry

The Sabha is open to people of all castes, but those who eat meat are permitted to worship only from outside the hall, not within it. There are no idols and no conventional image-based puja performed inside — worship centres entirely on the Light.

Architecture

The Sabha is an octagonal structure whose inner sanctum is concealed by seven coloured curtains, fully parted only on Thai Poosam. As noted above, an iron chain of 21,600 links — one for each daily breath — encircles the building.

A Closing Note

Vallalar's life and disappearance remain matters of deep religious faith for his followers, and accounts of miracles and his final union with the Light are part of devotional tradition rather than independently verifiable history. This document presents the commonly held account as preserved and taught within the Sanmarga tradition.

***

Videos

Biography of Vallalar in English (9 min):

https://youtu.be/Qt20Fv9g-1A?si=p_-uFeJT26VxcnhM

Visit to Vadalur …vlog (23 min):

https://youtu.be/LrICuQ0KUtY?si=RMi2rkAUPE0BnMEZ

Vallalar history in Tamil (24 min):

https://youtu.be/tW1atMZuqA0?si=yFDoJ9s5gGmD110-

Introduction to Vallalar….English speech…Sadhu Nagara (25 min):

https://youtu.be/gjiyGaybBNQ?si=uonCUbmroT40HGEU

****

Note: At the end of this ebook (see below), two pages are included (see below), giving (I) Author info, and (ii) a master link and QR code to download all my Technical (viz. Thermodynamics, Heat Transfer, and Cryogenic Engineering) ebooks plus Spiritual ebooks, stored in archive.org.

***

About the Author

Dr. M. Thirumaleshwar is a Mechanical Engineer with specialization in Cryogenics. He obtained his B. E. In Mechanical Engineering from Karnataka Regional Engg College, (Now NITK), Surathkal, India and M.Sc. in Cryogenics from the University of Southampton, U.K., and Ph.D. from the Indian Institute of Science (IISc), Bangalore.

He has worked in prestigious organizations such as BARC, Bombay and Centre for Advanced Technology (CAT), Indore,as Head of Cryogenics Dept and contributed to the design of cryogenic systems, including the Thermovac chamber for ISRO, Bangalore.

He was also a visiting fellow at Superconducting Super Collider Project, at Texas, USA.

He has also served as Professor, Head of Department, and Principal in reputed engineering institutions.

Dr. Thirumaleshwar has authored a large number of FREE ebooks on Engineering subjects such as Thermodynamics, Heat Transfer, and Cryogenic Engineering, which are useful for students and teachers.

Driven by a deep interest in India's spiritual heritage, he has also authored many FREE ebooks on Temples, Saints, Gurus, and Vedic topics, with the aim of preserving and spreading this knowledge to future generations.

All his ebooks are available for free download at Archive.org.

****

Where to Download all my free ebooks (Engineering + Spiritual):

All my ebooks on Engineering (Thermodynamics, Heat Transfer, Cryogenic Engineering), Temples, Saints, Gurus, and Vedic topics are available for free download from Archive.org.

Master Link (All Books):

https://archive.org/search?query=creator%3A%22Dr.%20M.%20Thirumaleshwar%22

Scan the QR code to access all free ebooks:

QR code to access all my free ebooks

All books are free to download and share for educational and spiritual purposes.

***

Dr. M. Thirumaleshwar
June 22, 2026

***